

THE
MISSIONARY MAGAZINE
AND
CHRONICLE,

RELATING CHIEFLY TO THE MISSIONS OF
The London Missionary Society.

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WORSHIP OF THE SERPENT IN INDIA.



THE Serpent Tribe, especially the Cobra de Capello, or hooded Snake, is an object of Hindoo worship; and an esteemed Missionary, writing on the subject, observes, that images of it, in an erect posture with head extended, graven in stone, are to be found near most of the Hindoo Temples.

Instances of the superstitious terror and reverential homage, with which those reptiles are regarded by the Hindoos, have from time to time met the observation of the brethren at Madras. The Rev. W. H. Drew, in a letter received some time ago, mentions the following, which is represented above.

"A circumstance, strikingly illustrative of the degraded state of this people, recently attracted our notice. One day, while at dinner, we observed a woman with three children, sitting near a large ant hill at the farthest end of the Compound. On sending a messenger to inquire what she was doing, we found that she had come with her children to worship a Cobra de Capello which had taken possession of the ant hill;* bringing, at the same time, milk, cocoa-nuts, and incense, as offerings to the chosen object of her adoration. First burning the incense and breaking the cocoa-nuts, she prepared to fall down and worship the dreaded creature, as it looked forth from its dark and silent retreat. I would here mention, that we found this to be a frequent practice among the lower classes of the people. So utterly degraded have the Hindoo women become, that, on one of the native annual festivals, they seek for such places as they suppose to be frequented by these serpents, and place near their habitations such offerings as the above.

The poor deluded worshipper of the Cobra de Capello told us that, about three years before, her husband happened to be in the Compound; and, as his child played among the grass, he suddenly saw the reptile destroyer close at hand, rapidly writhing through the thick herbage. Full of alarm for his beloved child, he began to worship the serpent, promising it a yearly offering if it would spare the child. This vow the fond but superstitious mother had come to fulfil. Need it be added, that the brethren were happy to take this opportunity of directing the poor devotee to the Father of mercies, from whom proceedeth every good and perfect gift, and to his Son Jesus Christ, whose blood cleanseth from all sin.

Mr. Gogerly, Missionary at Calcutta, relates the following:—One of the Missionary out-stations at Calcutta (Kristnapore) abounds with serpents of all kinds; and, in the rainy season, it is scarcely possible to avoid treading on some of those reptiles when you go abroad. During the night it is dangerous to leave the house, as the most venomous serpents may be con-

cealed in the rank vegetation with which the place abounds. Some time ago a poor Hindoo woman, residing close to the chapel, collected a quantity of dried grass, as fuel, to cook her evening meal. On lighting her fire, a small black snake, about twelve inches long, and not thicker than a quill, darted from the flames, and stung her in the hand; so virulent was the poison, that she died in a few hours. Of this little snake the natives have the greatest dread. Returning from the village one day in my canoe, one of these snakes was seen approaching the boat; the agitation of the boatmen quite astonished me. With their bamboo-oars they succeeded in killing the creature; but, notwithstanding my wishes, they refused to allow the dead animal to be taken into the boat, lest, as they said, the blood should possess a poisonous quality, and destroy us. There is a class of persons in India who are called "serpent-charmers;" and certainly their powers of fascination, the ease with which they catch the Cobra de Capello, and other poisonous snakes, is most astonishing.

On Saugur Island, writes the same Missionary, the improvements which, for twenty years, had been gradually progressing, were, (some time before his departure from Calcutta,) in a few hours swept away by a hurricane, and the place became, as it originally was, a wilderness and a desolation. One brick-built house, raised on an artificial eminence, (belonging to Mr. Campbell, an European gentleman,) presented a refuge for the people. The place was crowded, and others were striving for admission, when a huge tiger, bursting from the jungle, bounded through the waters; and, in the general calamity, losing his natural ferocity, mingled with the multitude who sought safety in the house. Without offering the least molestation to the people, like a timid cat, the huge animal crept into a corner of the room, and, crouching down, remained perfectly quiet. Mr. Campbell, however, fearful of trusting himself in such company, snatched his rifle from the wall; and, approaching the terrific beast, which manifested no apprehension, deliberately shot him dead.

ADDRESS ON CHRISTIAN UNION AMONG MISSIONARIES.

BY THE MISSIONARIES AT JAFFNA, IN CEYLON.

The following has been lately sent by the esteemed Missionaries in Jaffna, to several of their brethren; and as it contains many principles and remarks which, while they

* That species of ant called "the white ant," frequently raises a round hillock, two or three feet in height; the interior of which is hollow, and cellular like a honey-comb. When deserted by the ants,

these structures frequently become the abodes of serpents, and afford them comfortable and secure hiding places.

bear upon the welfare of the whole church of Christ, are scriptural in their nature, and truly catholic in their tendency, we have much pleasure in promoting the circulation, by inserting them in our pages.

Christians are branches of the same vine; members of the same body; a building fitly framed together—as lively stones, built up a spiritual house for a habitation of God. As his sons and daughters, they call no man master. There is neither Paul nor Apollos. Perfect love casteth out fear, and unites all in one, “as thou Father art in me, and I in thee, that they also may be one in us.”

On this grand subject there is no doubt in the mind of any who have read their Bible with a desire to know the truth. All admit that it should be so, and that it must be so. That not only the watchmen of Zion will see eye to eye, but that all will “walk by the same rule and mind the same things,” for they are “born not of blood, nor the will of the flesh, nor of the will of man, but of God.”

These being our views, we deem it of the very highest importance that not only every Christian, but every denomination of Christians, should inquire most seriously and prayerfully, whether their conduct, with respect to this great practical duty, corresponds with their knowledge of right and wrong, and with their obligations and privileges in this state of trial, and in this day of Christian enterprise.

The grand pre-requisite for this union is brought to view in the command, “Confess your faults one to another, and pray one for another that ye may be healed.”

This subject is brought to view in numerous other passages. If we have a conviction that others are offended with us, or if we have aught against our brother, we must go and settle it with him *alone*, before our gift will be accepted at the altar of God. This is the first indispensable duty. Delaying to do this is disobedience. The plea that the other party is in fault, is an evasion. We must go and with him “*alone*” be reconciled. This is the first step—a plain rule recognised by every church. But if two individuals are requested to do this before they come to the altar, and if they are proper subjects of discipline while they neglect it, will not the great Head of the church require mutual confessions and reconciliation at the hand of those who occupy the high places in Zion; and of different denominations and societies too?

We may also urge the duty of union from the testimony given by the Holy Spirit.

On the day of Pentecost, they were all with one accord in one place. The history of every revival of religion, whether recorded in the Bible or in periodical publications, shows that all distinctions, not only of denomination but of rank also, vanish away at once before the power of the

Holy Spirit. Every other consideration is merged in the momentous subject of saving souls. He who raises the question—Who is of Paul, and who of Apollos? would most evidently resist the work of God; and just as soon as these distinctions are allowed to crowd themselves into notice, the Holy Spirit withdraws—the revival ceases. This union must be both in heart and practice. We have no reason to expect that God will visit those with special blessings, who are united “on the public platform, and at variance in the public papers.” If our hearts are alienated, how can the blessing of God descend? “My little children, let us not love in word, neither in tongue, but in deed and in truth.”

Every one’s theory on this subject is correct. How then is our practice? “Not the hearers of the law are just before God, but the doers of the law shall be justified. Every one who heareth these things and doeth them not, shall be likened unto a man who builds his house upon the sand.” How then stands our house? And when every one’s work shall be tried, so as by fire, will it not appear that we have suffered unspeakable loss, while in fact we might, in our intercourse with each other, have been preparing, by all these daily but necessary trials of our love and union, to reap great benefits.

To illustrate this, suppose an individual has been ill-treated by his brethren. His opinion is disregarded, and some very severe remarks have been made. He feels wounded; “if a man of spirit, indignant.” If otherwise, he pores over the subject, but his feelings are alienated from those who have wronged him. What shall be done? Shall he withdraw, and thus at once set up a personal and public opposition, depriving himself of all opportunities of *doing* or of *getting* good, until by a system of coercion or of argument, or by both united, he can gain his object? If so, he is led captive at the will of his worst enemy, and does his own soul an injury which his brethren could never inflict, and which they cannot repair. But if he conquer his own spirit by patient endurance, he gains an important victory, and bruises Satan under his feet. And why not? Did this trouble spring out of the ground? Has any temptation overtaken him but what is common to man? Was there no providence in this? The history of Joseph, of Job, of Daniel, and of Paul, gives us abundant evidence that God has designed it for good; that this severest trial of his life is designed by his heavenly Father to discover to him his own heart, to remove some deformity, or to add some beauty,

which lighter treatment could not effect. If he make this use of it, and endure chastisement as an obedient and humble child, his reward is unspeakably great; but if he be restive and revengeful, he will reap the fruit of his own perverseness.

We once heard the remark, "If I thought that I was capable of such feelings, I would never have been seen on Missionary ground." In the spirit of this subject, it is evident that this may have been the very reason why that individual was a Missionary; that he might know himself, gain a triumph over his own spirit, and rise to a stature in Christ to which he could not have attained without these particular and special providences. The remark of another amounted to the following: The longer I live, the more I value union; for the sake of securing this, I will give up any thing excepting those points which endanger the salvation of the soul. Since I have cherished these feelings and acted on these principles, I have had a peace and elevation of Christian enjoyment which I never knew before. Nor is this strange. Is it not the fruit of one of the plain and broad principles of Christianity? Does not every one's experience prove that it is more blessed to give than to receive—to confess our faults rather than to conceal them—to forbear than to retaliate—to make sacrifices than to require them?

But this subject gains interest and becomes alarming, when we consider the many plain and striking texts which show that every one's hope of heaven must be without foundation, just in proportion to the amount of envy, anger, strife, self-exultation, or suspicion, which he allows to remain in his heart towards any brother in Christ. The consideration that he belongs to another denomination, holds a humble station, or occupies a high one, does not affect his duty; for we are all one in Christ, and all members of the same body.

If individuals are bound to exercise towards each other that perfect love which casteth out fear, so every society and every denomination is bound to exercise the same love towards others who are believed to hold fellowship with the Father and with the Son. What God has cleansed and accepted by the visible tokens of his blessing, (the descent of the Holy Spirit's influences,) that no one, in the exercise of Christian feelings, can call common or unclean. Whether individuals, or societies, or denominations,—all have one faith, one hope, and one baptism;—all, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Situated as we are, in this district, in a great measure removed from the giddy influences of sectarianism, and from those

"questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, &c.," and united as we are in heart, and almost of necessity, in a greater or less degree, in our work, we have looked with the deepest anguish at those discordant feelings which are so manifest in Christian lands, not only among Christians of different denominations, but even of the same denomination. Christians are, in fact, living epistles; and as infidels and idolaters of all nations and ages have been shrewd in detecting what they supposed to be defects in the Bible, so it is now; and when they see the wide difference between the word of God and the living commentary, no wonder they are confirmed in their error and perish.

We do not object to differences of denomination. These we have among ourselves. But as the voice of a little band crying in the wilderness, we do call upon Pastors and Missionaries, that on this subject they prepare the way of the Lord, and make his path straight. Without this, we have no reason, as has been before remarked, to expect the special blessing of God on our labours at home, nor on the labours of Missionaries abroad. We appeal to the testimony of his providence as well as to his word, and ask, Has he ever sent down the special reviving of his grace and Spirit, where real Christians have been at strife about a doctrine or a name? On the contrary, how soon, even in a revival of religion, has the spirit of disunion extinguished the kindlings of his love and mercy, and buried both Christians and impenitent sinners in moral death: or, if life remained, it was only for the dead to bite and devour their dead. This train of evil, as it sweeps through the world to share the retribution of those who have been misled, or neglected, by the disunion of their shepherds, is most awful. What then shall be said of such shepherds, and where will they appear?

Again, let us look at the subject of union, as brought to view in the prayer, "Thy will be done, as in heaven, so in earth."

Now if the will of God is to be done on earth as in heaven, it is to be done by men—by us. Have we any doubt about the meaning of this prayer? There is unquestionably a difference between heaven and earth, and these bodies are very different from those fashioned like unto Christ's glorious body. But on the subject of humility, of union, of love, and of holiness, have we any doubt? How then can we add, "Lead us not into temptation," when with these plain and acknowledged duties before us, sometimes in the pulpit, sometimes in the retirements of our studies, and sometimes even in the house of prayer, we give place to pride, self-complacency, and party feelings; are turned aside from our best reso-

lutions, violate our knowledge of duty, and almost bid defiance to responsibility.

It was once asked, concerning a man of undoubted piety, "How could he pray so well, while in writing and in preaching he maintained such doctrines?" The reply was, "I don't know, excepting that he was not praying *then*." Here is an important and most alarming fact, which is sometimes brought to view by the expression, "his heart is right, but his theory leads him astray." The very great difference between the prayers of Christians and their conduct is astonishing. No one believes that there is the least feeling of a sectarian spirit in the effectual fervent prayer of the righteous man: and the very thought of praying with disaffected hearts is revolting. Yet how is the Church divided? and how many to whom the Head of the church has given 'ten' talents, are found in the arena of controversy, with apparent fears for the safety of the ark, with much less occasion than had Uzziah. If Christians would receive the blessing of God their Saviour, they must, in their intercourse with each other, and in their labours for the conversion of the world, come up to the spirit of their prayers. If those who occupy the heights of Zion, have no intention to do this; if they have no conviction that this is their own life and the life of the world, and if they will not act agreeably to those convictions, with corresponding effort, they are utterly without excuse; like the captain of a vessel fraught with souls, his chart before him, the breakers distinctly in view, the wind beating, and the tide drifting, deliberately looking on the whole scene with his hands folded, busying himself and his seamen in washing the decks and coiling the ropes, or discussing the nature of rocks and of winds. Christians must act agreeably to their convictions of duty, and make their life a commentary on their prayers. If not, the charge is irresistible: "This people draw nigh unto me with their mouth, and honour me with their lips, but their heart is far from me." How often, O how often, in their prayers, Christians ask the most exalted and glorious gifts, and make the most solemn promises, and in a moment forget what manner of persons they are! How often it can be said of them, are these the persons who a moment ago were praying yonder!

When things are so, how can Pastors and Missionaries expect to secure the blessing of God upon their own souls or upon their work! How can they expect that the word of God will become a fire, and prayer a crucible, in which their souls from day to day are to be purified and made to reflect more and more distinctly the image of the Refiner? Here is the grand difficulty of the

Christian warfare, and here the necessity of taking up the cross daily and hourly; because our great adversary, and the different views and feelings of individuals and denominations, are ever ready to divert us from the great object of glorifying Christ and of saving souls. If Christians, however, intend to grow in grace and in the knowledge of Christ—if they intend to put on the new man, which after God is created in righteousness and true holiness, they must be alive and labour in the same spirit which they bring before their heavenly father in their prayers—in the spirit of love—of union—and of heaven.

The principle, that we shall reap what we sow, is as plain in the moral as in the natural world, and the result much more certain; inasmuch as it is made the subject of covenant and oath. While, therefore, Christians pray, "Thy will be done, as in heaven, so in earth," and still neglect to cultivate, most earnestly, that love, and union, and holy zeal, and holy living, which every one believes are exercised and exhibited by those in heaven, their life contradicts their prayers and turns them into little short of solemn mockery. "He that hath my commandments and keepeth them, he it is that loveth me. If a man love me, he will keep my words."

In view of these remarks, what is the duty of the managers of different Missionary societies at home? We believe there is a grand mistake on this plain and most important subject of union; and we most earnestly call upon them to send out such men, *and such only*, as will unite most cordially with all their missionary brethren of different denominations, on those catholic principles which recognise no sectarian feelings, and which will not turn aside from the great object of preaching Jesus and the resurrection. We earnestly entreat them to give their Missionaries definite instructions to this effect, and to hold them responsible for keeping the unity of the Spirit in the bond of peace. Missionaries among the heathen should know nothing but Jesus Christ and him crucified.

We also exhort our Missionary brethren, as they hope to answer it in that day when they shall stand with those heathens and native Christians over whom the Holy Spirit has made them teachers and pastors, that they lay aside all discordant feelings, forgive, as they hope to be forgiven, and strive *together* for the faith of the Gospel. We are the messengers of the churches, and the glory of Christ; his epistles—living and walking epistles—known and read of all. The eyes of the heathen are upon us. The eyes of other Missionaries, through the world, are upon us. The eyes of Christians, in Europe and in America, are upon

us. The eyes of angels, and of God the Father, Son, and Holy Ghost, are upon us. How important, then, that we, who know these things, should wake up to our high and holy privileges, resolving that we will cultivate with unwearied diligence this grand principle of Christianity in our hearts, and act in conformity to our knowledge of duty: knowing that our works and example will live, and have influence, long after we are dead, and that our time is short. How awfully interesting! How awfully responsible!

"If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye our joy; that ye be like minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem others better than himself. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus. Blessed are the peace-makers; for they shall be called the children of God; and blessed is that servant whom his Lord, when he cometh, shall find so doing."

With Christian salutations, we are, most affectionately, your fellow labourers in the Gospel of Jesus Christ.

B. C. MEIGS, D. POOR, J. KNIGHT,
L. SPAULDING, J. SCUDDER, H. R.
HOISINGTON, S. HUTCHINGS, G.
H. APTHORP, N. WARD, A. C.
HALL, E. S. MINOR.

AUTOBIOGRAPHY OF THE NATIVE READER, HALESWORTH, OF CHITTOOR.

"I was born of Roman Catholic parents, in Wallahjabad, near Madras. According to the practice of the Roman Catholics I received baptism on the eighth day after my birth. The priest who baptized me was my godfather, and a beggar woman my godmother. They designated me 'Chinnapaw.'

"At an early age, my parents took me to Madras, where they spent several years in procuring a livelihood. They, being ignorant people, took no pains to train me up in knowledge and wisdom; and I, instead of seeking the things that were profitable, indulged myself in the ways of sin for some time, till a desire was once suddenly raised in my mind to pursue learning. I asked my parents to have me instructed; they sent me to a heathen school, where I continued for two years, agreeably to the customs of the heathen. After I left school, my soul then sported itself in the works of Satan, and for some time my life was like that of a beast; taking also great delight

in all the feasts usually celebrated by the Roman Catholics. Having obtained the acquaintance of a heathen who used to read the Scriptures, he often read them to me, and told me that the doctrines of the Roman Catholics were not true. There were also some professors of the Gospel residing opposite my dwelling; they too read the Scriptures to me, and declared that in Christ alone there was life for a sinner, that the Roman Catholic Priests could not pardon sin. From ignorance, I always opposed them, and would only talk to them on vain subjects. Although I did so, they loved me, and gave me the first part of the gospels to peruse. Though I read it, it produced no good effect upon my mind. I still delighted in the path of sin. But once, I went to a Roman Catholic feast; and when the images were brought in procession, my mind reflected a little, and I shuddered to see the unworthy representations they gave of God. Afterwards, whenever I went to these churches, I always avoided looking at the images. By degrees, I wholly avoided going to those places; but even then, I did not feel the duty of parting with sin altogether. Some time after this, I followed a gentleman to Bangalore. There, God, who is rich in mercy, led me to the much-honoured Missionary at that station. I also made friendship with the students who studied under him. They for three or four months took pains with me, and taught me more clearly of the blessings that are to be found in Christ, and of the wretchedness of a sinner's condition. God, by his powerful Spirit, now smote away the darkness with which I was covered, and I began to be alarmed about my state, to feel sorry for my sins, and to seek, by often praying in the name of my great sacrifice, Christ, pardon with God.

Being afterwards desirous to unite myself with the church of Christ, I abandoned the Roman Catholic religion, left my relatives, and communicated my wish to the much-honoured Rev. Samuel Flavel. He replied, that I could not be received into it immediately; that I should wait till others should see my good works, and that afterwards he would baptize me; so I waited, and some time after received baptism.

"After I was baptized, being desirous to learn more of Christ, I continued with the Missionary and his students, employing all my time in attending the services and prayer-meetings to hear the word of God, in accompanying them to different villages where it was proclaimed, in reading the Scriptures, and in prayer for the gift of the Holy Spirit.

"As I remained with the servants of the Lord always, without forsaking them,

they, seeing my dispositions, called me to the service of God. But being destitute of adequate knowledge, and of a stammering tongue, I felt myself unworthy of such a work, and was afraid to give a quick reply to the call. After a few days, I bethought myself, that the service of God was better than all worldly occupations; and considering that God was pleased to make choice of unworthy me, instead of the rich of this world, I was afraid to make objections. I therefore complied with my minister's request, and was taken into the service.

"After studying at Bangalore some time, I was sent to Mysore. There, in the name of God, who is my rock and shield, I made known to all the cross of the Lord Christ. The Roman Catholics and Mahomedans who were there in those days persecuted me much. I was afterwards called back to Bangalore. I was sent to Mysore again, a second time. By the assistance of the Holy Spirit, I again made known in every place the Gospel of the Lord, without ceasing. Satan's anger being then provoked, he made his hosts, the heathens and Mahomedans, to rise against me. When I was once preaching in the market-place, they laid hold of me, and took me before the Rajah of Mysore. He addressed me as follows; 'I hear you are come to my

kingdom to deceive all my people; as one would give dates to win the affections of children, so you give your religion to my people to turn them to your favour.' To this I replied, 'I did not deceive your people, but only preached to them that Gospel which reveals pardon to sinners, through the name of the Lord Jesus Christ.' The Rajah answered, 'If you do so again, I will report the same to the English resident, and get you whipped in every street; leave my territory immediately.' I replied, 'Because you reject the Lord's salvation, when it even came to your country, I now go away.' Saying this, I took leave and came out. Again they laid hold on me; and leading me, in charge of two peons, to each Tannah, (petty police officers,) they wrote down my name and my figure; and having detained me until twelve o'clock that night, they dismissed me. When I returned home, discovering that plans had been laid by Mahomedans, to murder me, I fled from thence to Seringapatam; and upon informing the Missionary from thence, he recalled me.

Thus, delivered from all the devices of the devil, by the Lord, who is my fort and strength, I continue to be protected in his work; and I still believe that He will be my hope and defence till my death."

EDUCATION IN THE IONIAN ISLANDS.

The blessings of Christian education are rapidly rising into view throughout the Ionian Islands; while the organization of the schools, under the judicious direction of Mr. Lowndes, proceeds with vigour and effect. His Lexicon, which, it is hoped, will aid more direct exertions for the diffusion of pure and undefiled religion amongst the interesting population of Greece, and its far-spreading groupings of rich and lovely islands, is on the eve of completion, and the press is engaged in the production of works which guide to present and eternal good.

Amongst the latest communications from Mr. Lowndes is the following report of the Annual Examination of the Female Schools at Corfu, which will be read with pleasure and satisfaction by the friends of education in this country.

On the 22nd instant (Mr. Lowndes writes on the 24th of June) we had the public examination of our female schools in Corfu, and it was one of the most interesting I have ever witnessed.

The three schools were united together, namely, those of Corfu, Castrades, and Manduchio; and the number of scholars present was about two hundred and fifty. Of these sixty-eight were capable of reading the New Testament. Sir Howard and Lady Douglas were present, accompanied by various senators, ladies, and other persons of rank and influence in Corfu, together with the parents of the children.

The head classes of girls, in addition to the specimens of writing and needle-work that were exhibited, acquitted themselves exceedingly well in arithmetic, in reading, and answering questions on what they read

—Scripture history, outlines of geography, &c. The spectators expressed great satisfaction with the improvement of the girls, and particularly Sir H. Douglas, who takes the most lively interest in the cause of education, and both in word and act is indefatigable in its promotion. To his plans, and to his active zeal in this and many other respects, the Ionian Islands, both at present and prospectively, are much indebted; and the encouragement he gives inspires with new vigour the various persons employed in the instruction of youth.

Every girl, at the examination, had some small article bestowed upon her as a prize. Many of these articles had been sent from England, by kind friends connected with the British and Foreign School Society; some of them we purchased in Corfu; and those for the first six girls were provided

by Lady Douglas, who, with her own hand, distributed the prizes to the whole school. The examination lasted about two hours and a half; our spacious school-room was filled, and the effect produced was very pleasing.

To Mrs. Lowndes and myself such circumstances as the above mentioned examination are peculiarly interesting. We saw the commencement of the schools; have observed their progress; and, witnessing their present condition, the whole is a

source of grateful recollection and devout thankfulness for the progressive prosperity with which God has blessed us; and, while I feel the great obligations under which we are placed to him, I would still go forward, praying that, if continued favour attend us, we may be kept humble and devoted; and should our way be, in any respect, impeded, —that we may still be enabled to confide in Him who has promised to be with his people in six troubles, and that in seven no evil shall overtake them.

STATE OF THE GRIQUA MISSION IN SOUTH AFRICA.

In the distant and once barbarous regions now known as the Griqua country, the power of the Gospel to elevate and to purify the fallen nature of man, even when reduced to a state of great demoralization, has been largely and impressively demonstrated. Where, not many years since, the word of life, with all its precious privileges and hallowing influences, was totally unknown, churches have been gathered into a goodly fellowship from among the heathen tribes, and many a savage heart has been brought into subjection to the obedience of Christ. The brethren, through whose divinely-aided instrumentality, these changes have, in a great measure, been effected, speak of the native Christians, as, almost without exception, consistent in their lives and conduct; clearly evidencing the reality of the saving change they appear to have undergone. The latest tidings from Griqua Town will be found appended—they are such as every pious and benevolent mind must contemplate with sacred joy and gratitude.

Extract of a Letter from the Rev. P. WRIGHT, Griqua Town, Jan. 12, 1836.

"It will be gratifying to you to know that the education of our youth, on an extended scale, is advancing; but more especially will you rejoice in the evident success which, through the divine blessing, rest upon our labours in the preaching of the Gospel. You will also be glad to hear that we have commenced a mission, under very favourable circumstances, to the Bushmen of our district. It is now in an interesting condition. Mathibee and his people having cast themselves upon us for instruction, we continue with readiness and joy to sustain this addition to our labours. These people are the same with the Batlapi mentioned in our Society's Report for 1834, as being "in an hopeless condition, having ill used and abandoned the Missionaries. Despising the day of their merciful visitation, they appear to be given over to a state of hardened impenitence." The instruction, conversion, and salvation of these outcasts will afford matter of no small joy to you and the directors. Present appearances amongst them are exceedingly encouraging, and demand our strenuous exertions, our fervent prayers, and our grateful acknowledgments to our Divine Lord and Master. During the last seven years this large body of people had been living without the means of grace, and unvisited by a Missionary; when at length, directed by the Spirit of mercy, they found

their way to Griqua Town, to seek instruction. A goodly number of their young men who visit this station are now beginning to read, some of them learning to write, and their application and progress are most astonishing. Thirteen of them, among whom is a son of Mathibee, are making a profession of religion; and we have reason to believe that a considerable number more are seriously impressed with the truths that they have heard. These individuals are operating on the mass of the people at home; and, through Divine grace, the best results are gradually being unfolded to our view.

"On a visit to these people, from which I am just returned, I was exceedingly rejoiced with their anxious attention to the word spoken, and the extensive work of grace which is evidently proceeding amongst them. On the 22nd of December I left home on this interesting journey, and commenced my labours at the confluence of the Black and Yellow Rivers. Here I remained three days, and spent the first Sabbath amongst a considerable number of our people, being fully employed in preaching the Gospel, visiting from house to house, conversing with our church members, and inquiring and examining the school. From this place I proceeded up the Yellow River, declaring the truth from kraal to kraal, until I arrived amongst the people of Mathibee, by whom I was welcomed with evident and universal joy; and the hospitality by

which they endeavoured to express their gratitude was unabated during my stay. I spent a week amongst them, preached three times a day, and in the intervals catechised, conversed with inquirers, and attended to the instruction of those who had made some advance, and were more particularly anxious to improve, in reading. The young men, who have been taught at Griqua Town, are constantly engaged in the work of instruction.

"The majority of people of both sexes are desirous to learn to read, and are making progress. Two of the leading men amongst the professors, and whom I believe to be truly pious and competent, have been requested by the people to conduct the public religious worship for them. Their services I found regulated as follows: every morning at day-break, and every evening after sun-set, all the people of the village assemble together; they sing a hymn each time, the teacher catechises, gives a short exhortation, prays, and the service concludes with another hymn.

"These observances were not interrupted by my presence. I was anxious to witness them, and must say they were conducted with earnestness and propriety. On the Sabbath they have three services, and the outposts in the neighbourhood are visited by three men who instruct and pray with the people. In order that we may have regular day-schools for the numerous children of these people, I appointed the two men, already mentioned, as schoolmasters, to act in the same way as at all our other out-stations. With this arrangement the people were highly pleased, and I doubt not that things are now in a position to proceed well. At parting, I promised the people that in the course of a month or six weeks we would renew our visit. It is our intention, if the Lord will, to visit them regularly at these intervals.

"The three American brethren and their partners, appointed to the country of Moselekatsé, and who accompanied us from Cape Town to this place, left us for Lat-takoo in November; since which time two of them have proceeded to the place of their destination, to have small houses erected, &c. &c.

"They are all persons truly devoted to the great object of Missions, and well adapted for usefulness. They were with us nearly six months, during which time they evidently took deep interest in all our labours and plans, and made considerable progress in the Dutch, Sichuana, and Zoolu

languages, which it is necessary they should acquire."

THE HOTTENTOTS ON COMMANDO.

The events of the late war in Caffreland frequently brought to severe test the character of the Hottentots, as members of a Christian church; and the Missionaries often had occasion to admire the firmness with which their people bore the various trials and temptations to which they were exposed. During that eventful period the principles of temperance, which had been inculcated on their minds, were distinctly exhibited in the exemplary conduct of the men who joined the colonial forces; and Mr. Anderson, among other instances equally gratifying, relates the following, as illustrative of their moral resolution in withstanding the seductions of a camp, and the laudable purposes to which they devoted the instructions given them by their teachers at Pacaltsdorp.

"A pious man, named Jan Komein, a member of our church, on returning from the army, was asked by Mr. Anderson who had written the several letters which had been sent from the camp to Pacaltsdorp? Mr. A. remarking,—We have often wished to know, thinking it must have been the work of some good man who was kind enough to write for you; and we also wished to be assured that what he wrote was the genuine expression of your own hearts. He replied,—We wrote the letters ourselves, no one to help us; Stoffel Stoffels, Hendrick Armoed, and Johannes Orosthagen wrote the most. Upon hearing this, we were much delighted, reflecting upon their advantage in having been taught to write; and, also, rejoicing that they carried with them, and maintained as soldiers, a serious regard for religion.

"Mr. Anderson then asked,—Where and how did you procure writing-paper and pens? We preserved our rations of liquor, which, said he, when collected together, we sold; and with the money bought pens, paper, and other useful articles. I need not say, observes Mr. Anderson, how greatly this intelligence increased our pleasure, and excited our surprise; nor can I describe the heartfelt satisfaction with which we contemplated such unflinching resistance to the snares of intoxication, and their converting, under circumstances so unfavourable, the supply of ardent spirits, which might have been their ruin, to such a commendable and beneficial purpose."

HOME INTELLIGENCE.

ON THE ENLARGEMENT OF MISSIONARY OPERATIONS.

We are glad to find that the desirableness of extending the Society's means for diffusing the Gospel among the Heathen, is increasingly made the subject of anxious and devout

consideration by the British churches generally. On this and other important points inseparably connected therewith, we have received an affectionate letter from a valued friend in the country, from which the following extract is taken. We trust its perusal will aid in the development of those enlarged Missionary operations for which the demand is so deeply urgent and imperative.

"From my knowledge of many country congregations, I am persuaded that, to a great extent, they neither understand nor feel their duty with regard to *the world* as they ought. Certain great principles and enlarged views, calculated to expand their minds and arouse their interest, need to be brought before, and urged upon, them. The bearing of these on general objects of usefulness, and on the conversion of the heathen, requires to be clearly shown. If, in connexion with these things, a systematic plan were adopted to meet the circumstances of different persons,—to raise money by a penny per week, or twopence per month, or sixpence per month, so as to convince all that it is their duty to do something, and afford them the opportunity of doing it,—your funds might soon be doubled. It is necessary, also, clearly to show and convince Christian churches that a revived, energetic tone of religion is essential to supply that instrumentality and those resources which are requisite for the conversion of the world. In consequence of a revived state of religion in our congregation, it raised more for your Society last year than during the preceding twenty years, or since the London Missionary Society has been instituted. Contributions for all other objects have increased in proportion; and the expense of a new chapel, and its enlargement, amounting to several thousand pounds, has been paid. This has been done at a time, and in a place, where the agricultural interests, and other trade, have been exceedingly depressed. I should like to see deputations to country churches, not only for collections, but for a revival of godliness, and to enforce enlarged views of Christian obligation and duty. If every church would set apart a whole day for special prayer and addresses on these subjects, by Ministers of right views and feelings, I am persuaded that the effect on Christians, and on the population of our towns and villages, would be astonishing, and the bearing of this on the general interests of your Society would be glorious. I am anxious your fifty Missionaries should be sent;—that the state of your funds, at the close of the present year, may warrant your sending, during the following year, *one hundred*. This cannot be, unless churches more generally feel the importance of this subject, and unite more efficiently with those churches which are doing what they can. The sentiment expressed in your rooms in May was, that if men are found, money will be found. I

question it, unless a far more extensive interest prevail on the subject. The congregation of brethren who attend your Annual Meetings are doing what they can, but they constitute only a fraction of our denomination. If correct views prevail, and true religion extensively revive, you will have men and money too."

To the Editor of the Missionary Magazine.

Gateshead, Sept. 1st, 1836.

"SIR,—The Rev. John Blackburn, of London, and the Rev. J. Williams, Missionary from the South Seas, have just visited Newcastle-upon-Tyne and its neighbourhood, to advocate the claims of the London Missionary Society; and I believe their excellent addresses at the various meetings which they have attended in the north of England, have left there a deep and hallowed impression. Who, after hearing Mr. Williams's statements, would not use all legitimate means to send the Gospel to the heathen? The isles are now waiting, and asking for "the law of the Lord." Shall we withhold it from them? God forbid! Jehovah will make the whole world glorious, and all flesh shall see his salvation. But the churches of Christ must not forget that He works by means, and that they have, in their own possession, those means by which the world is to be evangelized.

"I fear there are many very wealthy Christians in our churches who are not yet fully awake to their duty to the heathen, and their obligations to God. We have wealth enough to support thousands of Missionaries and teachers; but, alas! we are not willing to part with it to the required extent. And yet the conversion of the world to the faith of Christ can only be expected to take place just in proportion as the churches of Christ are willing to employ the vast resources which they possess. But I hasten to introduce a messenger from the heathen to the British churches:—I mean the Magazine now published by the Directors of the London Missionary Society. How the Directors can give us so much information for one penny per month, is a problem which I will not try to solve; but I know that such a rich source of Christian satisfaction cannot be continued long unless Ministers and members, Sabbath-school teachers and scholars, become subscribers for it. Impressed with this fact, I took the first number into the pulpit, and called the attention of my friends to the object of its publica-

tion; and the result of this appeal is, to me, very gratifying, for I expect I shall procure about thirty regular subscribers in my own village congregation.

"Praying that the Missionary Magazine may prove the instrument of much good to the rising generation, by leading many of them to consecrate themselves to the Lord; and that the great Head of the church may bless the Directors and Missionaries with all spiritual blessings, and pour out upon the churches a spirit of true liberality,

"I am, dear Sir,

"Yours in the Gospel,

"W. FERGUSON."

MISSIONARY SERMON.

The following is an outline of the discourse delivered on Thursday evening, May 12th, by the Rev. Sanderson Robins, M.A., at St. John's Chapel, Bedford-row, from John xvii. 21.

There is no such proof of enduring and disinterested love as that which is exhibited when death is near. There may have been seasons of unwearied kindness, but the mind will continually recur to the last expressions and efforts of friendship. Thus did Jesus display his far-sighted love. His last thoughts were for his people. His prayer for them was the result of infinite wisdom and unbounded affection. He pleaded that they might be one, even as He and the Father are one; that after this glorious model there might be a perfect union of interest and purpose. The prayer was not only for the church, but for the world also, inasmuch as the union of the one tended to the conversion of the other.

During the first years of the Gospel dispensation this union was preserved, and there was large success. Then came conflict and controversy; and after 1500 years of division the Gospel has made so little way, that the earth is yet full of darkness and cruel habitations. A sectarian spirit has been abroad, and that which was for mankind, has been claimed as the patrimony of a party. Truth has suffered. Men have been so eager to obtain consent upon that which is accidental and contingent, that they have sacrificed that which is necessary and essential.

We do not speak on this subject as it bears upon the character and prospects of the church at large, but as it respects the prosperity of Christian Missions.

Consider, first, Disunion a main hindrance to success in Missionary enterprise. Second, The result of united effort in the conversion of the world.

I. The causes of disunion lie deep in the bad parts of our nature. Selfishness is concerned in its production. "Every man

looketh on his own things." Costly sacrifices are demanded to promote personal and individual advantage. The great and majestic objects of the Gospel are forgotten in the narrow sphere of private consideration.

Pride contributes its part, and acts as the principle of repulsion among the particles of matter, keeping them from union and consolidation.

Satan is active. It is the cunning device of the enemy, while we gratify the tendencies of a carnal nature, to furnish a fair excuse, causing us to take credit to ourselves for our zealous championship of truth.

The effect of this party spirit on Missionary effort is very injurious. Energy and effort are wasted. Prayer is hindered.—1 Peter iii. 7.

Excitement becomes a necessary thing. Men's minds have been active on party questions, and they feel coldly in regard to matters of ordinary duty.

They have no time nor thought to bestow on the evangelizing of the world, because they have their home differences first to settle. And men are also rendered unfit for the work of sending the Gospel to others. It is not possible to hold party views as something distinct from the personal character. Union and piety stand in mutual relation to each other as cause and effect.

The effect of home divisions makes itself felt abroad. The Gospel is presented under an unlovely aspect. The heathen are apt to conclude, from the disagreement of the teachers, that their message is untrue. This can hardly fail to be the case, when the battles of Church Government are fought in regions lying so remote, and the first tidings of Christianity come in company with such evidences of a contentious spirit. These evils are engendered in the heated atmosphere of controversy, and spring naturally from the feuds of our religious parties.

We cannot be delivered from these injurious influences, unless we realize eternity with the forms of brighter and better being; and unless we give due prominence to spiritual and immortal things. We must make the glory of God and the salvation of souls to be the chief objects of thought and effort. When we have looked across the wastes of this world, to regions lying under the sunlight of God's full favour, and have marked the approach of that kingdom which advances calmly, silently, and without observation, we shall not come down from this point of elevated observation to mingle in the strife which is around us. The one class of objects being viewed in the magnitude of their importance, the other class will sink to its dimensions of puny insignificance.

II. The belief that Jesus has been sent

by the Father, involves the whole matter of Gospel salvation. It is not a mere cold assent of the understanding, shut up to the reception of a certain conclusion; but it includes the sense of sin, the consciousness of spiritual need, and repose upon the tender mercy of God.

Hope is concerned in the acceptance of the message; and there is nothing which so tends to improvement of man's condition, as to bring him under its dominion. He returns to something of self-respect when he is made to feel that God so cares for him as to have sent his only Son to reclaim him; and he is no longer satisfied to live as the servant of Satan, and the drudge of his own bad nature.

The Gospel is the source of all temporal blessings to nations. It were easy to show how it is the foundation of all good government, securing rights of property, and furnishing protection to homes; how it is the parent and the sister of all the sweetest charities, reclaiming wild and roving hordes, and establishing them in well-ordered societies.

But this were to take too low ground. The Gospel regards man in the loftier aspects of his character and condition, as one who has relation with heaven, and is kindred to every spirit; and it goes to tell him, for the first time, the tidings of his own immortality.

In the use of the great means for the conversion of the world which God has provided, we throw back the charge of enthusiasm upon the opposers of the Gospel, inasmuch as they continue to expect results from means whose inadequacy has been often proved. When philosophy, and law, and education have failed, the Gospel intervenes. Not merely the written word, but the life and energy of the spoken word. If the Bible is a silent Missionary, the Missionary is also a speaking Bible.

He goes forth well furnished with the power of internal proof. The evidence is not less convincing than that of miracle. It consists in the adaptation of the Gospel to man's condition in all the varieties of his situation and circumstances. There is also another powerful proof of the Divine authorship of the faith which he promulgates, in the spirit of kindly and brotherly union which it produces.

In the consistency of life in professors of Christianity, there is the sign of membership with their Head. In their union with each other, there is the sign of heavenly origin claimed by their religion in the sight of the heathen. They perceive something which their own forms of belief have never produced. They advance to the conclusion that Christianity is of God. Christian settlers and Christian converts cannot be too

careful to avoid any contentions which might tend to impugn the force of this argument. Experience has proved its value; and if its efficacy were questioned, we might fall back upon the language of our text.

The work to be thus promoted is the greatest to which human effort has ever been devoted. It exhibits the heroism of the Gospel, so that all the exploits of warriors sink before the achievements of the soldier of the Cross, who has no weapon of offence but the sword of the Spirit, and no armour of protection but the shield of faith.

There is something over and above the direct danger which he incurs; severe disappointments, and seasons of weary waiting. At length he dies, worn with labour, or destroyed by pestilence. But there is a voice from the grave of the Missionary, "He being dead yet speaketh."

The motives and issues of the enterprise are great enough to arouse us. If they were worthily commended, we might expect the heart would leap in the bosom; that some would leave all ties of home, and devote themselves to the work of evangelizing the world; that the wise would give their counsel and experience; and that the rich would contribute the results of their success.

But yet, the cause is of God. If we sit cold and unmoved, there will lie condemnation against us. Concerning the issue, faith will not let us doubt; wherefore, then, do we not come to the help of the Lord against the mighty? Souls are perishing. We cannot measure the importance of this cause, unless we follow them to their everlasting destiny.

These are not times in which all our Christian feeling is to be wasted in soft and sickly sentiment. It is time for active, hard-working, self-denying love.

Yet, we are not to count on results as if they could be secured by any amount of labour, and zeal, and cost, independent of Divine help. We must be earnest and united in prayer. A crisis of the world's history has come; old superstitions are crumbling to decay, and a wide-spread infidelity is reared upon their ruins. It is the crisis of Christian effort, and, above all, of united prayer. May our Jerusalem be as a city that is at unity with itself. May the Church, in the compactness of its forces, and the firmness of its confederation, move forward to spiritual conquests; and, being the depository and the disseminator of the truth, become "the joy of the whole earth."

LETTER FROM THE REV. DR. TOWNLEY TO THE REV. RICHARD KNILL.

"Limerick, May 10, 1836.

"MY DEAR SIR,—As I shall not have

the pleasure of hearing you address the young people to-night, in consequence of an engagement to preach this evening at Adare, allow me to suggest a few thoughts which presented themselves forcibly to my mind at an early hour this morning. Before the watchman cried "two," my mind became so filled with thoughts of money that I could sleep no more. I fear you will begin to think I have grown avaricious. Why, then, I must explain myself. In short, it was the *farthing-a-day plan*, suggested by yourself, for raising funds on behalf of the Missionary cause, which came so powerfully to my imagination, that it seemed a mighty engine, with the Divine blessing, for procuring spiritual and glorious aid for the West Indies, and the emancipated negroes; the East Indies and its teeming population; and for China, with hundreds of millions now sitting in the regions of atheism and moral degradation. I hope it was not pride, but a spirit of provocation to love and good works, which led me to say within myself, 'Limerick must not come behind any of the places in this country where you have been so successful in forwarding the good work. They have done well. Cork has done well in raising more than 100%. Tralee has done well by a sevenfold augmentation of their usual funds; but let Limerick imitate and improve upon the good, example thus set by Christians in other places.' Now for the way of effecting this! For one, I feel myself bound by a sense of gratitude to the great Giver of all good, to make an extra effort at the present moment; for I have been thinking that since I have, for the last four or five years, adopted the Temperance Society's principles, I have during that time saved the cost of 1200 tumblers of punch, which, at 4d. per tumbler, including sugar, lemon, and spirits, is a saving of 20%.

By leaving off spirits, and using wholesome exercise occasionally, I have been relieved during that period from at least a dozen bad and inflammatory colds. This I think a full saving of at least 10%. Without going any further into particulars, as the Gospel has done so much for me, both temporally and spiritually, I think I am bound to do more for it than formerly. The money, therefore, thus saved I wish to cast into the treasury, and I would specify the way I propose doing so, as it may stir up others. Losing sight of the individual who now addresses you, let each one ask himself the following question—"What do I spend in house-keeping every day?" Say, upon an average, five, ten, fifteen shillings, or more. Well, then, let me every morning put a *tythe*, or a *silver farthing*, (I mean as to bulk,) into a box to be kept for that purpose, and on the Lord's-day, if the income is of the highest class, or beyond what is limited as above, a *small coin about the same size, but of a more valuable material*. Let this be done regularly, and prayerfully, and cheerfully, and it will not be felt or missed, for the blessing of the Most High resteth on a cheerful giver; and then at the end of the quarter, say the first of July, let us all meet together, open our boxes, put the amount into the savings' bank, or the Treasurer's hands, and see if Limerick will not rise in the Missionary scale! You wish, my dear Sir, to raise 100%. *here*; but if our young collectors go well to work, and persons in the church and congregation, and friends of the Gospel from other congregations, (some of whom came very kindly forward on the last evening,) if these all help us, I shall be disappointed if we do not raise *double the sum you propose*. If you like to mention the subject of this letter to our young friends this evening, do so, and may our gracious Redeemer add his effectual blessing. Amen."

AMOUNT OF SUPPORT REQUIRED FOR NATIVE TEACHERS IN INDIA.

On this important subject the following letter has been received from one of the Society's devoted Missionaries, now in this country, on a visit from India:—

"Hounslow, July 22nd, 1836.

"MY DEAR SIR,—We cannot but accept with unfeigned gratitude the efforts which are made by our esteemed friends in England to further the work of Missions in every department; and we especially rejoice to perceive how strong an interest is manifested in the individuals to whom particular spheres of labour are confided. It is, undoubtedly, a source of great satisfaction to a benevolent mind, or to an association of such minds, that there is an individual who may be said to be their representative among the heathen,

and through whom they may daily exhort perishing idolaters to turn from dumb idols to the living God, and wait for his Son from heaven, even Jesus, who delivers us from the wrath to come. As the great design of such contributors is real and efficient usefulness, I feel persuaded they will receive with candour any suggestions by which their views will be facilitated, and which will promote the usefulness of the brethren who, on their behalf, are preaching Christ among the Gentiles.

"Permit me, then, to state, that the sum at present subscribed for native teachers

(£10 per annum,) has been found sufficient for the purpose in Travancore, and some other retired stations; but that at Madras, and other large towns, it is quite inadequate even to their support, whilst it is very desirable that there should be a small surplus, from which to defray occasional extra expenses attendant upon their itinerating, (a most essential part of their employment,) and for the occasional purchase of books in the native language, which, on almost every useful subject, are rapidly multiplying. If the native teacher is a married man, with a family, he cannot support himself decently under ten or twelve rupees a month, which will amount to £12 or £15 a year; and the other expenses which I have mentioned, will amount to a few pounds more. I would, therefore, take the liberty of stating that from £15 to £20 is a sum which it will be more desirable to fix as an average, rather than a smaller amount, by being limited to which, both the comfort of the native teacher is considerably diminished, and his usefulness very much limited.

"It may, perhaps, be well to have a scale of two or three rates of subscriptions, *e. g.*, £10, £15, and £20, so that some of our friends may support a native teacher of one class, and others might raise a sum sufficient for one of another class, differently located.

"By this means the present difficulty will be obliterated, and the usefulness of the teachers, and the comfort of those who superintend their labours, greatly promoted. Hoping that the labours of our native brethren are always upheld by the prayers of those who support them, and that they will be abundantly blessed by our Divine Lord, to the promotion of his own glory,

"I am, my dear Sir,

"Yours very sincerely,

"E. CRISP.

"The Rev. W. Ellis."

EDUCATION OF MISSIONARIES' CHILDREN.

To the Editor of the Missionary Magazine.

"SIR,—It has long been the anxious desire and prayer of the friends of Missions, that some provision should be made for the education of the children of our Missionaries, either at home or abroad; and I must say I was rejoiced to find, from the last report of the *Northern Congregational School*, established at Silcotes, near Wakefield, in Yorkshire, that some such provision had been made; as that institution is not only conducted on strictly Christian principles, but is designed for the benefit of the sons of Ministers and Missionaries of the Congregational order.

Moreover, I learn from the same report, that not less than eighteen Missionaries' sons have been boarded and educated at Silcoates during the past year, and some of these from very distant parts of the world, at the very low rate of £15 per annum. Now, Sir, my means are small; but I am desirous to show my love to the sons of our Ministers and Missionaries, by becoming an annual subscriber to the above-named establishment, and request that you will be kind enough to transmit to its Treasurer the sum of £2 2s., herewith sent for that purpose. If a few hundreds of the friends of Missions would contribute a similar sum annually towards the same object, we might have all the sons of our Missionaries well educated, on the lowest terms; and that is a consideration worthy of the attention of the supporters of our Missionary Society, and the members of our churches generally, throughout the kingdom.

"I was sorry to observe that the institution at Silcoates was in debt to the amount of £94. This, I trust, will speedily be removed. That effectual means may be taken for this purpose, and that the school may enjoy increasing prosperity, is the wish and prayer of

"THE MISSIONARIES' FRIEND."

ORDINATION OF MISSIONARIES.

MR. BENJAMIN RICE.

On Wednesday evening, July 27th, 1836, Mr. Benjamin Rice, of Homerton College, appointed to India, was ordained at Silverstreet Chapel, London. The Rev. W. S. Palmer commenced by reading the Scriptures and prayer; Rev. Edmund Crisp, Missionary, described the field of labour; Rev. William Ellis, Foreign Secretary, asked the usual questions; Rev. Thomas Lewis offered the ordination prayer; Rev. Dr. Bennett, Mr. Rice's Pastor, delivered to him the charge; and Rev. Edward Man-nering, concluded.

MR. GILBERT TURNBULL.

August 4th, Mr. Gilbert Turnbull, of Homerton College, appointed to India, was ordained at the Old Gravel-pit Meeting-house, Hackney. The Rev. Dr. Philip, from Cape-Town, read the Scriptures and prayed; Rev. William Campbell, Missionary from Bangalore, gave a description of the Mysore country, as to its moral destitution and claims; Rev. John Arundel, Home Secretary, asked the questions; Rev. H. F. Burder, D.D., offered the ordination prayer; Rev. Dr. Pye Smith delivered the charge; and Rev. James Mather concluded with prayer.

MR. WILLIAM THOMPSON.

August 15th, Mr. William Thompson, of Homerton College, appointed by the Directors to India, was ordained at Shef-

field. The Rev. Mr. Helliwell, of Whitehaven, introduced the services by reading appropriate scriptures, and prayer; Rev. William Campbell again described the Bangalore Mission-station; Rev. James Boden proposed the questions; Rev. Dr. Bennett, of London, offered the ordination prayer, with laying on of hands; the Rev. Thomas Smith, A. M., Mr. Thompson's Pastor, gave the charge.

MR. JAMES BRADBURY.

Sept. 7th, Mr. James Bradbury, of Airedale College, appointed to Bengal, was ordained at Bradford, Yorkshire. The introductory prayer, and reading the holy Scriptures, was by the Rev. Mr. Clulow, classical tutor of Airedale; the Rev. William Reeve, formerly Missionary, now Pastor of the church at Oswestry, delivered a discourse on the claims of India; the Rev. William Eccles, Secretary of the West Riding Auxiliary Missionary Society, asked the usual questions; Rev. Walter Scott, Mr. Bradbury's tutor, offered the ordination prayer; and the Rev. W. H. Stowell, resident tutor of

Rotherham College, addressed the Missionary.

NOTICES.

On Tuesday, October the 11th instant, the Anniversary of the Sussex Auxiliary Missionary Society will be held at Brighton. The Rev. Dr. Philip, with other Missionaries and Ministers, are expected to be there.

On Tuesday, October the 18th, the Anniversary of the Herts Auxiliary Missionary Society will be held at Buntingford; when the Rev. H. F. Burder, D.D., has engaged to preach in the morning, before the public Meeting; and the Rev. John Williams in the evening of that day.

EMBARKATION OF MISSIONARIES.

Sept. 1, 1836.—The Rev. Messrs. Ries and Turnbull, and their wives, and Rev. William Thompson, all appointed to the Madras Presidency, embarked for India at Portsmouth, in the ship *Mary Ann*, Captain Tarbutt.

Sept. 21.—The Rev. James Bradbury embarked at Portsmouth for Calcutta, in the ship *Robarts*, Captain Elder.

LETTERS RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS, 1836.—Tahiti, Rev. G. Pritchard, Feb. 20; Rev. J. Davies, Jan. 6; Rev. D. Darling, Journal, Sept. 1835; Paramatta, Rev. S. Marsden, Mar. 27 and Mar. 28; Borabora, Rev. G. Platt, June 26, 1835; Rarotonga, Rev. A. Buzacott, Oct. 20, and Nov. 16, 1835.

ULTRA GANGES, 1836.—Malacca, Rev. J. Evans and Rev. S. Dyer, two joint letters, Jan. 1, and two joint letters, Mar. 1; Rev. S. Dyer, Jan. 20, Feb. 17, and Feb. 24; Macao, Rev. W. H. Medhurst, Dec. 31, 1835; Batavia, Rev. W. H. Medhurst, Feb. 27, Mar. 31, and Apr. 6; Rev. W. H. Medhurst and Mr. W. Young, jun., (joint letter), Apr. 6, Mr. W. Young, jun., Feb. 8 and Feb. 10; Pinang, Rev. E. Davies, Jan. 1 (two letters).

EAST INDIES, 1836.—Calcutta, Rev. A. F. Lacroix and Rev. T. Boaz, (jointly), Mar. 4; Benares, Rev. J. A. Schurmann, Mar. 2; Rev. R. C. Mather, Mar. 28; Surat, Rev. A. Fyvie, Feb. 8; Madras, Rev. W. H. Drew, Feb. 12, Mar. 17; Rev. J. Smith, Apr. 8; Cuddapah, Rev. W. Howell, Feb. 19, (Journal); Belgaum, Rev. W. Beynon, Jan. 23; Rev. J. Taylor, Mar. 3, and May 6; Bellary, Rev. J. Reid, Jan. 19; Neyoor, Rev. C. Miller, Feb. 6; Coimbatore, Rev. W. B. Addis, Feb. 27-Mar. 3.

RUSSIAN EMPIRE, 1836.—St. Petersburg, Rev. E. Stallybrass, July 10-22, and July 25-Aug. 5; Khodon, Rev. W. Swan, May 6.

MEDITERRANEAN, 1836.—Corfu, Rev. J. Lowndes, June 24, and July 20, (two letters).

SOUTH AFRICA, 1836.—Cape Town, Rev. J. J. Freeman, May 14, May 24, and June 3; Port Elizabeth, Rev. A. Robson, Mar. 22, and May 15; Philipton, Rev. G. Barker, Apr. 29; African Islands, Mauritius, Rev. John Le Brun, May 10.

WEST INDIES, 1836.—Demerara, Rev. C. Rattray, June 3, June 14, and June 22; Rev. J. Ketley, June 3; Rev. J. Scott, June 14, July 1, and July 8; Rev. C. D. Watt, June 15, June 16, and July 23; Mr. Murkland, July 7; Rev. R. B. Taylor, July 23; Rev. J. Ketley and Rev. J. Scott, (jointly), June 9; Berbice, Rev. J. Mirams, May 18, and July 8; Rev. John Wray, June 3, and July 4; Rev. G. Forward, June 1; Rev. S. Haywood, June 3; Rev. J. Howe, June 20; Rev. D. Kenyon, July 2; Jamaica, Rev. W. Alloway, June 21; Rev. M. Hodge, May 26; Rev. J. Vine, June 2; Rev. J. Wooldridge, July 19; Rev. C. Brainsford, July 19; Rev. W. Alloway and Rev. J. Vine, (jointly), July 11.

MISSIONARY CONTRIBUTIONS,

From July 11, to September 9, 1836, inclusive.

	£.	s.	d.		£.	s.	d.		£.	s.	d.
Bank Note, No. 3795.....	50	0	0	Union Chapel Auxiliary.				Scotch Church, Swallow-			
Bousfield, C. P., Esq.	10	10	0	Post, Mr. J., for Schools				street, per G. Birnie,			
Friend to Missions, per				at Cape Town and Kid-				Esq.	19	14	0
Mr. D. Nasmith.....	2	0	0	derpore.....	10	10	0				
W. B.	1	1	0	Canning, Mrs., and				EXETER HALL.			
Southgate, Miss.....	10	10	0	Knight, Miss, for South				For African Mission.			
H.	0	10	0	Africa	2	0	0	Hankey, W. A. Esq.....	20	0	0
A Friend, per Rev. T. L.				Pimlico Auxiliary.				Hitchcock, G. Esq.	20	0	0
Lamb	2	2	0	Friends at Buckingham				Jeremie, J. Esq.	3	0	0
R. S. L.	5	0	0	Chapel, per Mr. Arn-				Collection	117	1	10
A Friend, per the Home				num, for a Native							
Secretary.....	1	0	0	Teacher in the East							
A Friend, per W. A.				Indies, to be named							
Hankey, Esq.	5	0	0	Edward Alexander				Lockyer, Mrs., for the			
Kentish Town Association.				Dunn, as a memorial				Native Teacher John			
Spalding, Mr.(D.)	20	0	0	of grateful affection to				Lockyer	10	0	0
Hodge, Mr.(D.)	20	0	0	their beloved Pastor...	10	0	0				

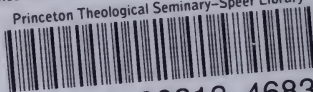
	£. s. d.		£. s. d.		£. s. d.
G. H. B. W., towards providing Native Teachers in the West Indies ...	50 0 0	Tockholes	10 11 0	Per Rev. J. Sibree, for the education of a girl in South Travancore, to be called Susanna Clarke	2 10 0
A Friend, per Ebenezer Smith, Esq. for West India Schools	5 0 0	Clitheroc	14 0 0	Collections, per Rev. J. Read, from Africa:—	
S. C., for Widows' and Orphans' Fund	1 0 0	Chorley	20 0 0	Malton	37 2 0
Legacies of John Young, Esq., late of Frederick's-place, Hampstead-road, less duty	90 0 0	Burnley	63 1 0	Rillington	3 18 6
		Less exps. 17l. 3s. 1d.	460 17 7	Pickering	11 2 6
Of John Lloyd, Esq., late of Nelson-square, £4000 Consols, sold for	3645 0 0	Preston Auxiliary, per J. Hamer, Esq.	104 11 0	Muston	3 18 6
Less duty and expenses	367 12 6	Bury, per Rev. G. Gogerly	6 14 6		56 1 6
	3277 7 6	Horwich:—			
<i>Berkshire.</i>		Rev. J. Crossley	3 10 0		
Auxiliary Society, on Account	150 0 0	A Friend, for Native Teacher George (½ yr.) ..	5 0 0	<i>WALES.</i>	
<i>Buckinghamshire.</i>		Warrington:—		Calvinistic Methodists in South Wales, per Mr. D. Charles, Sunday School Collections for West India Schools.	
South Bucks Auxiliary, per Mr. W. T. Butler ..	28 4 7	St. John's Chapel	5 7 6	Cardiganshire	34 0 2
<i>Cheshire.</i>		Stepney Chapel	7 0 0	Carmarthenshire	26 14 0
Duckfield:—		Salem Chapel	3 0 3	Glamorganshire	25 2 6
Rev. R. Ivy	5 2 5	LANCASTER:—		Monmouthshire	10 14 6
Onlton Hall:—		For Native Teachers, Samuel Bell and Martha Ormandy	20 0 0	Pembrokehire	8 10 9
Young Ladies at Miss Turner's	2 16 4	<i>Middlesex.</i>		Brecknockshire	7 2 6
<i>Derbyshire.</i>		Barnet Sunday School ...	2 14 0	A Friend	1 1 0
Auxiliary Society, per Mr. A. N. Harrison, on Account	80 0 0	<i>Norfolk.</i>			113 5 5
<i>Devonshire.</i>		Gurney, J. J., Esq. for the West India Schools	50 0 0		
Exeter:—		Friends, per Rev. J. Williams, for the Navigators Mission	8 1 0	<i>SCOTLAND.</i>	
A Friend, per Rev. J. Bristow	100 0 0	Wells:—		Peterhead Missionary and Bible Association	8 14 4
Plymouth:—		Nettleton, W. Esq.	1000 0 0	Ellon ditto	4 0 0
S. Derry, Esq., for Native Schoolmistress ..	5 0 0	<i>Northamptonshire.</i>		Anonymous, per Rev. R. Penman	0 10
<i>Dorsetshire.</i>		Wellingborough:—		Methlick, B. and M. Society for a Native Teacher at Surat	6 16
Blandford, per Mr. Fisher ..	27 16 0	Legacy of late Mrs. M. Robinson, less duty ...	30 0 0	Millscat Auxiliary Society	14 0
<i>Hampshire.</i>		Yardley Hastings	7 4 0	Perth:—	
Andover	29 4 4	<i>Nottinghamshire.</i>		Legacy of late Hon. Mrs. Willison	100 0 0
Lymington	17 16 0	Nottingham:—		Less duty, expenses, and deficiency of assets	12 13
<i>Hertfordshire.</i>		Castle Gate	63 8 8		87 6 9
St. Albans	12 7 6	St. James's-street	41 6 1	<i>IRELAND.</i>	
Hertford:—		Radford	6 9 7	Hibernian Auxiliary Society, per Mr. W. H. Porter, Dublin, on Account	600 0 0
Anon, per Mr. Jackson ..	10 0 0	H. M. Keyworth	1 16 0		
Hockliffe:—		Worksop	12 0 9	Per Rev. Professor Edgar.	
Mrs. Mitchell, Missionary Box	0 18 6	Keyworth	5 0 1	Belfast:—	
<i>Isle of Wight.</i>		Moor Green	3 7 6	Rev. Professor Edgar's Congregation	14 4 6
Newport:—		Mansfield	53 13 4	Collected at	
A Lady, per Rev. J. Williams	5 0 0	Less exps. 20l. 16s. 1d.	166 5 1	Rev. J. Morgan's	16 3 4
<i>Lancashire.</i>		<i>Somersetshire.</i>		A Temperance Meeting, Academy-street	10 16 0
In consequence of hearing of the success of the Native Teacher at Benares now supported by the family, J. Jackson, Esq., Manchester, is encouraged to support another	10 0 0	Bath:—		In Prof. Edgar's Meeting	110 2 8
East Auxiliary, on Account	332 6 0	Legacy of late R. Ogborne, Esq., less duty, 900l. Com. valued at 823 10 0		Messrs. Johnson, at a Temperance Meeting, Ballymacarne-street...	5 0 0
Mid. Auxiliary, per B. Eccles, Esq.	275 11 11	Dividends on ditto	27 0 0	Collected at	
Darwen, Ebenezer Chapel ..	43 0 0		350 10 0	Rev. R. Wilson's	7 10 0
Lower ditto	15 18 0	<i>Sussex.</i>		Rev. Dr. Hanna's	46 1 4
Haslingden	8 0 0	East Grinstead	5 0 0	Rev. Dr. Cook's	13 11 6
Knowl Green	4 8 9	<i>Warwickshire, &c. Auxiliary Society.</i>		Rev. Mr. Pattison's, Bangor	2 0 0
Colne	23 10 0	Wolverhampton, for 1835	95 8 0	Red Rock:—	
		Birmingham:—		Rev. Mr. Harvey	5 10 0
		Legacy of late Mr. W. Sansom, residue	186 8 3	Armagh:—	
		Less duty	14 18 3	Rev. Mr. Henry	10 18 9
		<i>Yorkshire.</i>		Less Expenses, 7s. 6d. 21	10 7
		Hull and East Riding Auxiliary:—			
		For general purposes	230 0 0		
		West India Schools	154 17 9		
		East India Mission	2 5 0		
			387 2 9		

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